1: Swanton E-5 (1911-12)1928 NN11 Creek NN11

861 The usual indulgence of Indian parents, especially toward their male offspring, was thus tempered by the intrusion of this custom of scratching, which is a characteristic feature of the southeastern area. As stated by Swan, scratching had two aspects. It was [751] inflicted as a punishment, and it was administered as contributory to the health. Perhaps the idea in punishing by scratching was as much to let the evil which had caused the dereliction out as to deter the culprit by an actual infliction of pain. Nevertheless, the latter motive was also present. One of my Alabama informants remembers being scratched as a boy if he had done anything wrong. His mother also scratched his thighs and calves so that he could run long distances without becoming tired. Scratching as a punishment was, however, usually dry; that for discipline or health alleviated by applying water in advance.

861 Whipping has already been mentioned. References to the whipping
622 of children are rare, but the following from Adair may be inserted:

"It ought to be remarked, that they are careful of their youth, and fail not to punish them when they transgress. Anno 1766, I saw an old head man, called the *Dog-King* (from the nature of his office) correct several young persons—some for supposed faults, and others by way of prevention. He began with a lusty young fellow, who was charged with being more effeminate than became a warrior; and with acting contrary to their old religious rites and customs, particularly, because he lived nearer than any of the rest to an [838] opulent and helpless German, by whom they supposed he might have been corrupted. He bastinadoed the young sinner severely, with a thick whip, about a foot and a half long, composed of plaited silk grass, and the fibres of the button snake-root stalks, tapering to the point, which was secured with a knot. He reasoned with him, as he corrected him: he told him that he was *Chehakse Kanèha-He* [tcihaksi kania he], literally, 'you are as one who is wicked, and almost lost.' . . . The grey-hair'd corrector said, he entreated him in that manner according to ancient custom, through an effect of love, to induce him to shun vice, and to imitate the virtues of his illustrious fore-fathers, which he endeavoured to enumerate largely: when the young sinner had received his supposed due, he went off seemingly well pleased.

"This Indian correction lessens gradually in its severity, according to the age of the pupils. While the *Dog-King* was catechising the little ones, he said *Che Haksinna* [tcihaksina], 'do not become vicious.' And when they wept, he said *Che-Abela Awa* [tciabila awa], 'I shall not kill you.'"[a]

861 In another place the same writer remarks that in his time chil-
609 dren who killed the pigs and poultry of the traders were merely

[a] Adair, Hist. Am. Inds., pp. 156–157.